

THE PACIFIC CHURCHMAN



ADVENT and CHRISTMAS, 1918

SAN FRANCISCO

Christmas Messages from some of our Provincial Bishops--pages 8, 9.

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The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

A BUGLE CALL.

Ring, rousing notes never rippled out into pulsating air with clearer reveille call to our Church manhood and womanhood than today. The world is getting democracy and getting it with a rush. The voice of peoples in the first flush of new found power is strident over the stilled battle fronts. As yet it is difficult to detect in it more than the language of a cry. It calls attention to a want but hardly itself knows what the want is, to a hunger deeper than that for bread, which something must supply, over and above material food for the famine, if it is to contribute to a sane exhibit of democracy as a new order. There must be a sobering after an intoxication of freedom, a steadying into the sanctions of liberty after the excesses of license.

Modern statesmanship has hopeful promise of supplying the human guidance and restraints of constitutional law and order. The fierce light of publicity and the modern advance in the probity of righteousness is far more auspicious of that than for example were the world policies of the "Holy Alliance" a century ago in the reactions from the Napoleonic wars, flouted and thwarted by the secret diplomacies of Metternich and others. The call is louder than it ever has been to all of the best statesmanship of the age to divine the deepest want of an emancipated democracy and bring to it the most satisfying and sustaining theories and codes of human government. And there is nothing more assuring as to that than the fact that those who are leading representatives of the Great Powers today are not only so widely "Tribunes of the people" but believers in the Providence of God. Prime Minister Lloyd George has already clarified the great issue:

"Are we to initiate on earth the reign of the Prince of Peace?"

Few, however, can sit around that so determining peace table. And the bugle call that must ultimately rally, unless it penetrates to every family table and every Christian ear and indeed to everyone who believes in God, will find its notes fading away over the barren wastes of a godless democracy. It is up to God's servants to meet the critical issue for ages to come whether the newly found voice of peoples released from oppression shall be made the voice of God. Certainly no Christian can today dodge that issue.

We are starting a new Christian Year with this December and Advent Sunday. Now is the time for one and all to make that year more Christian than we ever have before. Most opportune and helpful is the general movement in the Church to mobilize our womanhood with the "Advent Call" to which the Woman's Auxiliary has been verily inspired. All definiteness of aim and method is to be exploited before the Church. And a real reveille bugle call it can be made. Every one in the Church who has any attachment to it at all, every congregation, every pastor, every home and Church organization should wake up to it and be ready for the roll call. The Christian Year and the Prayer Book will furnish familiar stages of the campaigning for the new civilization, which will be duly outlined. But the first roll call is for simple, truthful, habitual revival of prayer and intercession. Watch the literature for suggestions.

If we can get our whole Diocese of California into a new devotion of prayer and spiritual power that will be the first aim in meeting our call to this world need of shaping the voice of democracy by the voice of God. If we cannot stand that simple tryout conditions are lax with us indeed. What does that mean? It means just this, if we can ever catch the ear of our men and women to read and think. You have been widely and nobly answering war calls and epidemic calls. You have spared neither time nor money nor influence. Now comes a desire, a yearning, an anxious call to you to pray, to revise your day's plans and habits to pour out your hearts by yourselves. Perhaps in those hearts your religion is submerged and choked. It is your own case of oppression needing freedom of expression. Learn anew that "where the Spirit of the Lord is there is liberty" in your own deepest self-dealings and you will sample the meaning of it for whole democracies. Then prayer in the congregation, what an awakening up to better habits of that a true bugle call should make! An awakening up to a new kind of Sunday with its regular sharing in worship and its rescue from the inroads upon worship, of golf and motor plans and social functions and idling hours. Now it is high time to awake out of sleep at this bugle blast for civilization itself!

The only true heart we can have to say a "Merry Christmas" with that great home festival so shadowed with vacancies this year, must come from a consciousness that we are doing something in our way to interpret to them that are in darkness and error that Christian Light of the world that lighteth every man.

Thanksgiving for Victory and Peace.

Almighty God, the Sovereign Commander of all the world, we bless and magnify Thy great and glorious Name for the triumph of the cause of righteousness and Thy blessed providence of peace. It is Thine arm that has gotten us the victory. Guide the leaders of the nations into a righteous and stable settlement of the looming issues of the peace table, to Thy glory, the good of Thy Church and the welfare of all peoples. And we beseech Thee to give us grace to show forth our gratitude by new service of Thee and of our Church and Country. We ask this for Jesus' sake. Amen.

Oh, quickly come, great King of all,
Reign all around us and within!
Let sin no more our hearts enthrall,
Let pain and sorrow die with sin!
Oh, quickly come, for Thou alone
Can'st make Thy scatter'd people one!

DECEMBER CALENDAR.

- 1—1st Sunday in Advent.
- 8—2nd Sunday in Advent.
- 15—3rd Sunday in Advent.
- 18-20-21—Ember Days.
- 21—St. Thomas, Apostle (Red).
- 22—4th Sunday in Advent.
- 25—Christmas Day.
- 26—St. Stephen, Martyr.
- 27—St. John, Evangelist.
- 28—The Innocents.
- 29—1st Sunday after Christmas.

ANNUAL PARISH MEETINGS.

Sec. 272. "There shall be an Annual Election of Vestrymen in each Parish. The election of such Vestrymen as are to be chosen shall take place in each Parish at an Annual Parish Meeting, which shall be held on the First Tuesday after the first day of January of each year; provided that if from any cause there be no election on that day, the Vestry shall call an election as soon thereafter as practicable."

Sec. 348. "The Warden, Clerk and Treasurer of a Mission, after its first organization, shall be elected annually on the first Tuesday after the first day of January, or as soon thereafter as practicable, at a public meeting of the members of the Mission; and the qualifications for voters shall be the same as are or may be prescribed by Canon for voters in the election of the Vestry of a Parish."

We quote in full the canonical provisions for the Annual Meetings of the Congregations of Parishes and Missions in the Diocese of California and would point an index finger at them. Political Economists are pointing out to us the menace there is to our republican institutions in the statistics of failures of voters to vote. Is there not something of the same menace of slackness to our Church organizations in their voting and business side? A handful when there should be a roomful of those who are interested in the affairs of a congregation at its Annual Meeting certainly suggests that. And a rally of all the members at such a meeting to become informed as to financial conditions, needs and opportunities of the congregation, free interchange of loyal suggestions for progress and welfare and anything else proper to come before the meeting would promise much for wider and more helpful interests all along the line. It ought to give scope for voice and initiative to the laity we need so much. Indeed if we could shift the center of gravity in our common way of looking at it more from the Annual Convention to these local gatherings it would seem to do more than we are to awaken the Drones as a whole to its calls and opportunities. Incidentally, it would also provide more lay-representatives to Convention who could and would make it a point to attend. The next Annual Meeting by the Canon will fall upon Tuesday, January 7th. Let us all, clergy and Laity, one with another do our best by timely notices and personal effort to exorcise the tendency to such slackness as the attendance at some of the Annual Meetings in recent years seems to show.

Pastoral Letter.

THE BISHOP'S OFFICE,
1215 SACRAMENTO ST., SAN FRANCISCO, CAL.

MY DEAR PEOPLE:—

The Diocese is answering the "Advent Call" of the Woman's Auxiliary. That is most opportune and assuring. Nothing could be better for a stirring to a right Advent interest and initiative. Those who fail to avail themselves of it heart and soul will lose much. It ought to quicken us all spiritually and give the Diocese a new tonic and new glow of resolution to begin a new Christian Year. But the call is after all a recall. It simply asks us to put new energy into old devotion. Presumably we have all prayed. What is asked is new fervor of prayer and piety.

This strikes the very keynote for our earnest chording with the Advent Season, and indeed, the whole Christian Year. It is all a time for recall to true Christian thinking and living. The Christian Year is simply a new round of duty and opportunity for the Church to get "back to Christ." And new world issues create new recalls. New truths and new half-truths and new untruths that are the most up-to-date in finding a discussion and a following in the world make new demands upon the Church to freshen the guide posts along old thoroughfares to Christ. Otherwise they may lose their way and do lose their way.

One such phenomenal, not to say epochal, teaching and trend in world affairs is that which goes under the name of Socialism. The close of the war has itself precipitated its spread. It is not necessary to try to rate its degrees as it ranges from sheer radicalism to identification with Christ's precepts. Suffice it here to note its common claim to work for the welfare of the fellow man. The very term by which all up and down the gamut of its different theories it asserts itself is in evidence of this common profession. Indeed the whole movement has a decided and carrying advantage in calling itself Socialism—from *Socius*—"Comrade."

Advent stresses the coming to earth of the Great Brother—the Great Comrade. Though something has been accomplished in the generation since Bishop Westcott voiced his lament, how truly he reveals the thoughts of many today: "Are we not constrained to confess sadly that we have in (Christ) a revelation which has not yet found that Social Expression which sooner or later it must find?" And the Church is awakening to this lament especially in its younger generation. It is having an ear to hear as if the Angel message at the Bethlehem-coming were stressing, "Behold I bring you a social gospel of great joy which shall be to all the people." Advent is the seasonal time for the Church to enter with a just modernism into that message. Indeed the corporate consciousness of the Church has only to come to itself more fully to teach and exhibit its first genius of socialism in terms of spiritual kinship of the comradeship in terms of brotherhood, to lead rather than to be led in this world reform. Its essential ideal of fraternalism has even a fuller vision than socialism, as brother means more than ally.

But even that emphasis of the Advent and Christmas motive of world brotherhood, so vital in the very peace issues for any really new order now, makes all the more needful the poise of the point of view of Christ as the *Son of God* as well as our Brother Man. The old maxim must be restored in Twentieth Century dialect: "The Son of God became Son of Man that the sons of men might become the Sons of God." That great truth has two distinct points of approach. Sonship implies Fatherhood. It also implies the duties as well as the privileges of a son. It has a Paternity and Providence from God to us as His Children. It involves the reciprocal *filial* response from us to the Heavenly Father.

The world is recovering from a sort of universal "shell-shock." It is dazed with the explosion and crash of the great war. It is dimly comprehending the issues that loom with peace. If a Christian Church is ever to use a Christian Year to count for a Christian Era, now would seem to be the time. Christ must sit at that peace table. We must try to make Advent mean His coming to it and to an agitated world with His "Peace, be still." And the sphere of His peace-making only needs its old re-statement in modern terms to be Twentieth Century efficient. That sphere is first one of making mankind more truly the *Children of God*, and second, of making mankind more truly a brotherhood. Advent invokes the Coming, Christmas celebrates it. Our Call is a Call not to lose the opportunity for either.

We must, however, keep the first things first. And the first and great commandment bears upon our relation to God. Duty to God is originative of duty to neighbor, as parent precedes family circle. Sound Socialism is the outgrowth of humanism and humanism to the Christian implies Divinity. Fatherhood ranks Brotherhood. A recent warning of Bishop Gore is much to the

point here: "Social Service is everywhere and always a necessary part of the Gospel but it is a secondary part, a fruit rather than a root. The service and this sense of Brotherhood comes as a result of the Fatherhood found in God. Civilization finally and fundamentally depends on the idea of God in every nation." The danger is that Socialism will not only be unrelated but unrated.

Since 1835, when the word was coined, "Socialism" has served as a masterful rallying word for the dimension of duty to our fellow man. It goes everywhere and is seized as descriptive of the aims of many groups. It makes an excellent term to conjure with the world over. The Christian Church seems to lack a word of corresponding point and currency for the dimension of our primary duty to God. Especially is this true of our duty towards our Heavenly Father as reciprocal to His Providence toward us. In a word, what appears desirable is a term to fix and foster our *filial* as well as our social obligations. Now as we have Socialism for the vogue of championship of the rights and duties of man to man, is there not a congruous gathering up of those filial duties of man to God, in a term *FILIALISM*?

Filialism, as the source and synthesis for Socialism, and both as brought into the world in their right and remedial purpose and agency, these are most suggestive and timely to us for turning this Advent to account. Let us make the preparation for the angelic message of good tidings and its undying vitality a very republication of a Filial Gospel and a Social Gospel symmetrical in teaching and rounded in life. We need no new horoscope for it. The Prayer Book in the Sunday Scheme for Advent and in its Christmas suggestions will furnish the way marks. As we follow out the old Prayer Book Scheme then, we have in the Collect for each of the four Sundays in Advent a recall:

1. To Christ's Advent and Presence with us in this mortal life.
2. To the Bible with its hope in Him.
3. To the need of a faithful ministry preparing His way.
4. To His bountiful grace and mercy, for His filialism and His socialism, as rounding and regulating the confused issues of the world.

Affectionately your Bishop,

William S. Nichols

1st Sunday in Advent.
1 December, 1918.

Intercession Box

"It is not by paces but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1. For the good examples of the Rev. Arthur Alfred Burton and of the Rev. Charles Augustus Verleger, taken to their rest in the recent epidemic.
2. For the waning of the epidemic and the recovery of our sick.
3. For the Peace Armistice.
4. For the memorial legacy of \$2,000 left to Grace Cathedral by the late Miss Julia Louise Smith.
5. For the prompt selection of an acceptable Rector by St. John's Church, Oakland.
6. For the preservation of those from the Diocese in war service from their perils to share in the "well done" reward of peace.

"Ask in Faith Nothing Wavering."

1. For a stilling of the turbulency of peoples in revolution into ordered government.
2. For guidance at the coming peace table into right answer of Prime Minister Lloyd George's question, "Are we to initiate on earth the reign of the Prince of Peace?"
3. For a new and every member opening of our hearts in worship with the re-opening of our Churches.
4. For a true Advent Revival of Church life and interest and a quickened response to the Advent Call of the Women's Auxilliary.
5. For preparedness in the choice of fit and faithful persons at the Annual Meetings in January, to serve in the offices of the congregations and as representatives to Diocesan Meetings.
6. For God's raising up His power in the Diocese and coming among us and with great might succoring us in our problems and plans.



OBITUARY

FUNSTEN, RT. REV. JAMES BOWEN: On the very morning that we received his Christmas Message for the Pacific Churchman readers, which appears on page nine of this issue, the sudden death December 1st of Bishop Funsten was announced in the daily papers.

RAYNOR: Entered into rest November 25th, at her home in San Francisco, J. Adele Raynor, sister of John M. Raynor of San Francisco and the Rev. Chas. T. Raynor of Watertown, N. Y., a faithful member of Grace Cathedral Congregation.

GRAY: Suddenly, when about to start for Morning Service on December 1st, John S. Gray, a faithful member and former vestryman of All Saints' Parish, San Francisco.

The Advent Call.

War Work—What Is It?

"A mobilization of the women of the Church for the liberating of spiritual power and 'A Call to Prayer.'"

United, Earnest, Prevailing Prayer.

The Advent Call will be opened by the Bishop with a Celebration of the Holy Communion at Grace Cathedral, Monday, December 2nd, at 10:30.

The Bishop requests that, so far as possible, all Churchwomen, especially those acting as "Messengers" and "Intercessors" in the Advent Call, will attend the service which opens the Advent Call of the Woman's Auxilliary, and replaces the usual December meeting.

At the close of the service a short business meeting will be held.

The Purpose of the Advent Call.

"To mobilize the Spiritual Forces of the Church in this Diocese.

"To co-ordinate all Organizations and call them to prayer.

"To give every member of the Parish a fresh Vision of Righteousness, and a new Spirit of Loyalty to Christ."

*Hark! what a sound, and too divine for hearing,
Stirs on the earth and trembles in the air!
Is it the thunder of the Lord's Appearing?
Is it the music of His people's prayer?
Surely He cometh, and a thousand voices
Shout to the saints and to the deaf are dumb!
Surely He cometh, and the earth rejoices,
Glad in His Coming, Who hath sworn, "I come!"*

—F. Myers.

Diocese of California

Personals.

The Rev. H. H. Shires has been received by Letter Dimissory from the Bishop of Arizona.

We welcome Mr. and Mrs. Louis Monteagle, who have been spending some months in the East.

Lay Readers should have their licenses renewed at the beginning of the Church year.

The Annual Fair of the Good Samaritan Mission, San Francisco, will be held December 12, 13 and 14.

The Rev. J. H. Oehlhoff left last month under orders to report at Camp Taylor, Kentucky, having received an appointment as Chaplain in the U. S. Army.

Misses Edwards, Knott and Evans, English Missionaries to India, spent a few days in San Francisco together with a party of other Missionaries enroute and were welcomed by some of our Churchpeople.

The Rev. Wilfred L. Greenwood, '10, Church Divinity School, formerly of this Diocese and the District of San Joaquin, has accepted the important position of Vicar of St. Bartholomew's Chapel in E. 42nd St., New York.

So far as information has reached the PACIFIC CHURCHMAN the following Clergy of the Diocese of California have had the influenza and recovered: Rev. Drs. Lincoln and Porter and Messrs. Brewer, Maxwell, Montgomery, Thackeray, and S. D. Thomas.

The Rt. Rev. Dr. Wakefield, Bishop of Birmingham, with his son, Capt. Wakefield, made a brief stop in San Francisco last month and dined with Bishop Nichols. The epidemic prevented the arrangement for any public meetings but they were able to visit our two Universities and some points in San Francisco.

Also the Clerical Seminar at its November meeting took similar action concerning Father Burton and also the Rev. Charles A. Verleger, a former member who recently died in Lodi, in the District of San Joaquin, where he was Missionary as also at several adjoining Mission stations in the Diocese of Sacramento. Both men will be sadly missed.

The Clergy of the Convocation of San Francisco, meeting in the Bishop's office for a conference on the "Advent Call" and other matters, took notice of the death of the Rev. A. A. Burton and recorded their acknowledgment of his sterling worth and faithful service not only in his Parish but also as Superintendent of the Protestant Orphanage, where his administration though for but a few months was marked by a decided change in its morale.

The Rev. R. Franklin Hart, formerly of this Diocese, now the efficient Rector of St. John's Church, Olympia, the capital of Washington, and Dean of the Chehalis Deanery, has been made President of the Associated Charities and Chairman of the Committee on Public Information as well as Secretary of the Executive Committee of the County Council of Defense.

Recent letters from J. D. Yoshimura, 1900, the Rev. L. S. Mayekawa, '10, and the Rev. P. H. Murakami, '13, graduates of the Church Divinity School of the Pacific, and fondly remembered at our Japanese Mission in San Francisco for their faithful work there, show them now happily engaged in their respective fields in Japan. Mr. Yoshimura speaks of the marriage of a young man who was converted in our San Francisco Mission and of the attendance at his wedding in Japan of several young men who had been connected with the Mission, some of whom came 350 miles to be present. He adds: "They are all living good lives as Christians." Each of the three Clergymen indicated his intention to remember the Church Divinity School at the Altar on St. Luke's Day, its twenty-fifth anniversary, and sent affectionate messages to their friends.

St. Augustine's Mission Bazaar.

Owing to the epidemic the Bazaar for the benefit of the Building Fund was postponed. It has now been decided to hold it at 1618-1620 San Pablo Ave., Oakland, December 10, 11, and 12. Mystery, Fancy, Apron and Delicatessen booths will be conducted, and dinner and lunch will be served in the dining room. Money or articles will be gratefully received by the Rev. D. R. Wallace, 849 Thirty-sixth St., Oakland. Help our only Colored Mission in the Diocese to build a worthy edifice.

Part of Dean Gresham's Letter to His People.

You know full well that our Bishop is a Man of Vision. Some months ago he dreamed a dream. There can be no doubt that it came from God. Did not God promise that when He poured out His Spirit His old men would dream beautiful dreams? Now the Bishop's dream was this. He saw before him all the men and women, all the boys and girls, the rich and the poor alike, in the great spiritual field of his Diocese. That was not strange, for he often sees them in his dreams, this trusted Shepherd of the Flock. But in this vision of his heart a deep and subtle change had come over them. It was as though, in the great furnace of a mighty war's affliction, they were now purified and ennobled in a new and unwonted way. For they had learned the lesson that the Master had taught His friends in the long ago. *Where Selfishness had been once enthroned Love was now seated.* They themselves and all they had, their time, their abilities, their chance in life, *their money with all its golden channels of service,* were now dedicated to the glory and use of the Invisible King. All had come from Him. All bore His stamp. All were viewed and understood in the light of things that must be returned to Him.

At first the Good Man did not speak of the Vision that had stood at the portals of his dream. Like Zacharias when he left the altar of incense his lips were sealed. But the people knew that he had seen a vision. Then he spoke to those whom Life had placed closest to him. *Then he asked them to tell the rest.*

That is why I am writing these intimate words to you today, in the afterglow of Thanksgiving, on the quiet threshold of the new Advent Season. The Vision is *for you*, as you hear the voice of the Advent Call. Have you in time past offered the King for the welfare of His Kingdom in the Church your spent energies, the fag end of your time, the smallest change in your purse, the dregs of the Cup of Life? *Have you robbed God of His Tithes and Offerings?* Then, because you, too, have seen the Vision, all this in your life will be changed forever. How shall you prove that this is so?

Within the next few days there will be placed in your hands a *Card of Opportunity*—not *importunity*, as in times past. *Remembering the Vision* you will write upon that card the amount which *each day* you ought to give, and will give, God helping you, during the new year that is dawning upon the world. You will help the Church to be strong, materially as well as spiritually, for the homecoming of the boys, and for all the splendid work to which she is called.

But, best of all, what you write down, as you stand "in the presence of The Presence," will be but an outward token of *Unconditional Surrender of yourself* that is underneath and through it all.

Your old friend and Dean,

J. WILMER GRESHAM.

Grace Cathedral Notes.

When services in the Cathedral were resumed, after an interval of several weeks at the request of the Board of Health, a splendid gathering marked the day. The fear felt by some, that Church-going habits would have been impaired by a strict adherence to the ruling of the Health Authorities, was entirely dispelled. Never before have spiritual privileges had a better appraisal. Masks were worn by all, even the choir, but even this incongruity was forgotten in the deep earnestness of the worshipers. The day was one of thanksgiving and praise, of consecration and renewal, and it will long be remembered by the people.

By the will of the late Julia Louise Smith of Stamford, Conn., the sum of Two Thousand Dollars is left to the Dean of the Cathedral to be used in placing a memorial to a dear sister. The gift has already been communicated and placed in the keeping of the Corporation.

At an informal meeting of Convocation held in the Bishop's office it was decided that the second Sunday in December, the 8th inst., should be appointed for the Stewardship Drive. The Cathedral is planning to enter into this very earnestly. That Sunday will also be observed as "Sailors' Day" in the Cathedral, with the Chaplain of the Seamen's Institute as the preacher at the 11 o'clock service.

Earnest preparations are under way to make "The Advent Call" a deep reality in Grace Cathedral. Immediately following the preliminary meeting in the Diocesan House arrangements were made to have Messengers and Intercrossors instructed by Mrs. Holmes and Mrs. Monteagle. The Bishop's Room in the Cathedral has been arranged as an Oratory, where

the intercessions may be said and personal spiritual conferences encouraged. Miss Brookman is assisting the Dean in the presentation of the Advent Call to the women of the Cathedral.

Canon Hayes has resumed the services at the Church of St. Mary the Virgin, where one of the encouraging elements has been the Sunday School. He will greatly appreciate co-operation on the part of all Churchpeople in the boundaries of St. Mary's, both in the upbuilding of the attendance at services and in the development of the Sunday School. The Cathedral Chapter of the Brotherhood of St. Andrew, assisted by men from the Bible Class, has done good work in the canvassing of the district and the making of St. Mary's services known.

The Cathedral Tennis Courts have been completed, and there is a steady growth in membership. Mr. E. L. Barnes is president of the Club, and may be reached at the Hotel Sutter by those considering membership. It is expected that the Cathedral Courts will prove important in the development of the Cathedral spirit among our young people, and prove a source of enjoyment to all.

Miss Giles continues her most valuable work as Registrar. It is expected that the remaining Allied Flags will be given shortly and dedicated at a special service in the near future.

St. Matthew's Church, Berkeley.

With resumption of Church activities the Vicar and the Vestry appeal most earnestly to all connected with St. Matthew's, to do their utmost to further the interests of the Sunday School and the services of the Church. All efforts should be redoubled in order to gain what may have been lost by the cessation of our normal work. Let us all work and give and pray more faithfully than ever before.

Notwithstanding the seriousness of the epidemic during the last few weeks in our neighborhood we were fortunately permitted to observe our twenty-eighth anniversary on the day and in the manner planned over a month previously. Our beloved Bishop came to us with his accustomed cheerfulness and benediction and during his brief stay he celebrated the Holy Communion; administered the sacramental rite of confirmation; preached an historical sermon; offered special prayers and thanksgiving for victory in war, decrease of the epidemic, preservation from sickness, and for twenty-eight years of constant and blessed Church privileges.

At the evening service the Rev. Mr. Mitchell, Archdeacon Jenvey, Dr. Powell and Dr. Parsons made brief and felicitous addresses. Our excellent choir under the leadership of Miss Barnett rendered appropriate music at both services.

At the request of the Government Miss Ella L. Wall of St. Matthew's goes to France on special war duty.

On Sunday, the 24th, a special Victory Service was held in St. Matthew's when the Vicar, the Rev. Isaac Dawson, took occasion to thank the congregation for an offering of \$100 toward the liquidation of the Parish debt. This donation makes \$350 which has been paid on the debt during the past twelve months.

Extract from a Letter from "Our Own Missionary."

The week has been an eventful one in a Mission way. On Tuesday Bishop Graves consecrated the new Church of Our Saviour. The affair was entirely under Chinese management and shows what we can expect when our work gets well rooted in China. Order about the Church was furnished by 30 Boy Scouts from the Parish School; also music to march by, by the school fife and drum corps—this outside the building. The procession marched from the Church to the robing room, some little distance, to the tune of "Keep the Home Fires Burning" (and a tremendous fusillade of fire-crackers). A choir of 60 Christian boys from the same school gave us really inspiring music. And the Church was full—there were perhaps 700 people present.

Wednesday the Chinese Bishop was consecrated, Archdeacon Shen of Chekiang. There were 60 Clergy and seven Bishops present.

A Correction.

In the November issue of the PACIFIC CHURCHMAN in the report of the Girls' Friendly Society there is a statement which I should like to correct.

St. Dorothy's Rest has two houses—Lydia's and Miriam's—for business women's vacation houses. These welcome any girl who is earning her own living, but neither of the houses was given over to the Girls' Friendly Society, nor were they run officially by officers of that society. We are always glad when members of any of our Church societies come to St. Dorothy's Rest for their vacations, but they come as guests of St. Dorothy's, not of any society. Of the one hundred and five business women who spent their holiday with us this year about twenty were members of the Girls' Friendly Society.

NELLIE O. LINCOLN.

Important Notice.

To the Clergy, Wardens and Treasurers of the Diocese of California:

1. The Church year ends December 31, 1918, one month later than usual. The Parish year will cover thirteen months' transactions.

2. The annual Parish meeting will be held on Tuesday, January 7th, instead of in Advent, as heretofore.

3. The Annual Reports must be mailed to the Secretary of Convention and Treasurer of the Diocese not later than January 10, 1919, or the Parish will be arbitrarily assessed.

These changes in the dates were made by canonical amendments adopted at the last Convention and they affect all Parishes and Missions.

The year ending December 31st, instead of November 30th, allows the Treasurer of the Diocese only five weeks (instead of nine weeks) in which to prepare his reports for the Convention. He therefore respectfully urges that all Treasurers close their accounts as speedily as possible after December 31st, so that their reports may not be delayed. The Clergy can materially assist by entering the vital statistics on the reports immediately after the last Sunday of the year (December 29th) and giving the report forms to their Treasurers quickly.

The Diocesan Cash Book will be closed on January 4th, giving three extra days on which to remit for December Duplex offerings.

Trusting for a hearty co-operation by all concerned, I remain,

Yours faithfully,

FREDERIC M. LEE, Treasurer.

The Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.

To the Churchpeople of California:

Dear Friends—For many months past, the managers of the "Church Orphanage and Home for Girls" have been trying to make the income from the Nelson Endowment Fund and other fluctuating receipts meet the ever increasing living expenses, and have at last been forced to realize that expenses have exceeded receipts to such an extent that in order to go on with the work that has been so successfully accomplished for more than thirty years, a special appeal must be made for regular, systematic and increased help from those who cannot but be interested in its continuance.

The terrible burden of war being now lightened with the prospect of normal pecuniary conditions being reached in, it may be, a comparatively short time, it seems now only right to ask the Churchpeople to generously come forward and help to carry on the work of the Home,—which for so many years has been a "home" in the strictest sense of the word, for those little ones who have lived within its tender shelter—in many cases for the greater part of their lives. One of the girls has lately become a Sister in the Order, which gave to the Orphanage in another hour of need, two such devoted women as Mother Gertrude and Sister Harriet to care for its physical, moral and spiritual welfare. The building is hallowed with loving memories, and the Chapel, a most important factor in the bringing up of the children, has been the scene of many baptisms, innumerable confirmations and several weddings; many of the girls, who have been out in the world earning their own living, returning "home" not only for Mother Gertrude's blessing, but to enter upon their new life from the spot that represented to them most of their happiest years. Little sorrow has come to any living in the Orphanage, and it is with a feeling of pride, as well as of deep thanksgiving that the managers can say, that whatever may be the cause, there has not been a case of influenza amongst those living under its roof during the epidemic.

Will you as Churchpeople be "workers together" with the managers and help to tide over this time of financial need and do what is possible to keep our beloved Orphanage in the future what it has been in the past? In the "Bishop's Stewardship Ledger" will you let one item represent the Church Orphanage and Home for Girls? And amongst the "Advent Calls" will you let that of the Orphanage, which stands in a strong degree for woman's development, be heeded?

BOARD OF MANAGERS.

President, Mrs. J. G. Kittle, 2501 Scott Street.

Secretary, Miss Anna Hall, 3855 Jackson Street.

Treasurer, Mrs. E. E. Williams, 2636 Howard Street.

Miss Mary C. Heath, Corresponding Secretary.

MARTIN SCHULTZ

late ORGANIST and CHOIRMASTER of St. John's Episcopal Church

Has returned to San Francisco and is OPEN FOR ENGAGEMENT

ADDRESS: 1162 FELL STREET

In Memoriam.

CHARLES AUGUSTUS VERLEGER
PRIEST

Born October 19, 1887
Entered into Rest Eternal October 26, 1918

"I have fought the good fight,
I have run the straight course,
I have kept the Faith."

By the death of the Rev. Charles A. Verleger, which took place in Lodi on October 26th, the Church loses a most faithful and devoted worker, who had, even in the few short years of his priesthood, done much to further his Master's Kingdom.

Mr. Verleger was a native of San Francisco, and received his early education at the schools in this city. In his early childhood, he became associated with St. Paul's Church, and he grew up a faithful attendant at the Sunday School. As he became older, his interest in Church affairs increased, and he was an always-to-be-relied-on help to the clergyman and the Church workers, on all occasions. For many years he was the crucifer at St. Paul's, and afterwards served the Church faithfully and well, in the capacity of lay-reader.

Mr. Verleger had long cherished thoughts of the dedication of his life to the service of the Master, and finally in 1910, he made up his mind to study for Holy Orders. Many things combined to make the path a hard one for him, but overcoming all obstacles, he entered the Church Divinity School of the Pacific in September, 1911, where in the four years of his studies there, he won the affection and esteem of professors and students alike. Whilst at the Divinity School he served as lay reader at a number of Churches around the bay, principally the Cathedral, St. Paul's, St. Peter's, and Holy Innocents', and at the latter Church, by special request of the vestry, he had sole charge of the services for several months.

His was such a winning personality that one clergyman laughingly said: "If you ever send Verleger to a Mission, you know in advance that they are certain to ask to have him again."

In May, 1915, Mr. Verleger was made deacon, by Bishop Nichols, and in the following September he left for New York, where he entered the General Theological Seminary for a post-graduate course.

A fine student, and possessed of a splendid mind, he found that he could by close application shorten the term of his studies, and in January of 1916 he returned to San Francisco, having completed the usual eight months course, in three months.

Shortly after his return to California, Mr. Verleger was put in charge of St. Peter's Church, Redwood City, and the Mission at Belmont, where he did most excellent work.

On Ascension Day, June 1, 1916, at St. Paul's Church, Mr. Verleger was advanced to the priesthood by Bishop Nichols.

In the following September, he received a call to St. John's Church, Lodi, but feeling that it would not be right to give up the struggle at Redwood so quickly, he declined. In December of the same year, however, he received a second call, and this time he accepted, going to Lodi in charge of St. John's Mission, and St. Mary's Mission at Galt. Later on, the Missions at Sutter Creek, Mokelumne Hill and several others were placed in his charge, and in all he has done able and efficient work, and was greatly beloved by his people.

During his sojourn at the General Theological Seminary, he made many warm friends, and in a letter written about the time of his departure from New York, a fellow student said: "I cannot tell you how much Charles has helped me by his sunny disposition, his sweet sanity of outlook on life, and his strong, pure, unswerving faith. Another wrote: 'Charlie has been a most wonderful stay and comfort to me in a time of trouble, when the world looked very black, and when it seemed to me that the very foundations of things were being undermined. I owe him more than I can ever express—more than he can ever guess.'"

Another young fellow said, "If I am of any use in my Master's work, it is because Verleger has pulled me out of a maze of doubt and confusion, and set my feet once more upon the pathway that leads upward to the light. His faith is so absolutely wonderful, that in the presence of it I could not but follow in the way he led."

Anyone who had ever heard Mr. Verleger preach was impressed with his fervor, and the strength of his belief and invariably the comment was made: "What splendid faith he has!"

His works on all occasions bore out his words, and many a time did he hold out a kindly hand to those stumbling under a heavy load of sorrow and care.

His sunny disposition, unfailing courtesy, and gentle thoughtfulness, endeared him to all with whom he came in contact, and his loss will be most deeply felt by many. Certainly he lived his religion in the highest and purest sense

of the word, and whatsoever his hand found to do in his Master's work, he did it with his might.

A high-minded Christian gentleman, and a pure-souled, devoted soldier of Christ has left us to receive his reward in his Master's commendation: "Well done, thou good and faithful servant."

ARTHUR ALFRED BURTON
PRIEST

The Church of the Advent, the Diocese of California, and our community at large has, in the death of the Reverend Arthur Alfred Burton, sustained a serious loss. The call came on Sunday, November the third, after a brief illness.

Father Burton was born in England on March the fifteenth, 1884, and came to this country with his parents in 1900. He studied for Holy Orders at Nashotah House Theological Seminary, and was graduated from that institution in 1913. He was ordered Deacon on June the first of that year by the Right Reverend Reginald Heber Weller, Bishop of Fond du Lac. On June the ninth, 1914, he was advanced to the Priesthood. His first cure was Saint Michael's Church, North Fond du Lac. On February the first, 1918, he became Rector of the Church of the Advent, San Francisco, which charge he held to the time of his death. On August the first, 1918, he was elected Superintendent of the Protestant Orphanage of San Francisco, in which position he more than met the requirements. "The little children loved him." This in truth may be said of all who knew him. His quiet dignity and sincerity could not but impress those who came in contact with him, and we feel that the good seeds sown in the hearts of many during his brief sojourn among us can never die.

For three days his remains rested before the Altar of his Church. During that time the esteem in which he was held was shown by the numbers who visited the Church. It was never without its watchers, remembering him in their prayers.

On Monday, evening prayer was said at eight o'clock. The following morning at ten o'clock the Bishop of California, assisted by Dean Hanson and the Rector of Saint Luke's Church, read the Burial Office. On Wednesday his Requiem was sung at ten o'clock.

His remains now rest in the Churchyard at Nashotah, a place he knew and loved so well.

Our sincerest sympathy is extended to the members of his family in their grief, and to his faithful parishioners in their loss.

Of him the words of John Oxenham in his little poem entitled "Shortened Lives" seem beautifully appropriate:

*"To us it seemed his life was too soon done,
Ended, indeed, while scarcely yet begun:
God, with His clearer vision saw that he
Was ready for a larger ministry."*

*"Just so we thought of Him, whose life below
Was so full-charged with bitterness and woe.
Our clouded vision would have crowned Him King;
He chose the lowly way of suffering."*

*"Remember, too, how short His life on earth,—
But three-and-thirty years 'twixt death and birth,—
And of those years but three whereof we know,
Yet those three years immortal seed did sow."*

*"It is not tale of years that tells the whole
Of man's success or failure, but the soul
He brings to them, the songs he sings to them,
The steadfast gaze he fixes on the goal."*

Grant him rest eternal, O Lord!

May light perpetual shine upon him. Amen.

HARVEY S. HANSON, Dean,
WILLIAM T. HOLT,
EDWARD MORGAN.

*Let not the hearts, whose sorrow cannot call
This Christmas merry, slight the festival;
Let us be merry that may merry be,
But let us not forget that many mourn;
The smiling Baby came to give us glee,
But for the weepers was the Saviour born.*

—H. Coleridge.

The Brotherhood of St. Andrew

National Headquarters, Church House,
Twelfth and Walnut Sts., Philadelphia.

EDWARD H. BONSALE, President.
COURTENAY BARBER, First Vice-President.
WALTER KIDDE, Second Vice-President.
WARREN HIRSH TURNER, Treasurer.
G. FRANK SHELBY, General Secretary.
GEORGE H. RANDALL, Associate General Secretary.
FRANKLIN H. SPENCER, Executive Secretary.

Prepare Ye the Way of the Lord, Make His Paths Straight.

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brotherhood, and with a spirit of rejoicing for the privilege He has given us of answering the command of His Holy Will, we shall, with the guidance of His Holy Spirit, further organize—

FOR the extension of Christ's Kingdom through the Enlistment of Men and Boys of the Church in Serving this High objective:

TO create in every Parish a Service Group of Men and Boys who will be of Genuine Value to the Rector.

TO make Personal Prayer and Service a living factor in every Parish.

TO make practical the Threefold Endeavor in every Parish: Increasing Church Attendance, Men's Bible Classes, Men's Corporate Communion.

TO promote the Devotional Life of the Family through the Practice of Family Prayer.

TO bring fathers, older brothers and kinsmen of enlisted men into Practical and Inspiring Relationship to Christian Service.

TO show young men with Increasing Clearness the Vision of the Sacred Ministry, serving as Officers in Christ's Army.

TO strengthen the Brotherhood's Junior Department by training and actively enlisting Boys of every Parish in Christ's Army.

Advance Program.

To realize these objectives, a definite plan for an Advance Program, to be operating by January 1, 1919, briefly includes the following:

To place in the field as rapidly as possible eight Secretaries, one for each Province. To reorganize Chapters depleted by reason of enlistment of membership in our Nation's fighting forces, and to organize new groups to serve actively in Christ's Army where no Chapters have recently existed. These Secretaries will intensify the work throughout the Dioceses and be under the supervision of a General Secretary. The plan likewise provides for a Junior Department Secretary, whose entire time will be devoted to the Church's supreme opportunity, the Boy, bringing him into his proper relationship to the Church's Army and so training him for Christian service that he will "not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

The National Council of the Brotherhood has enthusiastically adopted the Advance Program; and a Committee of Churchmen, representatives of the various Provinces, is at work upon the financing of the undertaking. You are asked to share in the privilege of aiding the Church to prepare for the return of the men from the Front and for the realization of the new vision.

We are face to face with a condition, not a theory. Many of our best men—all honor to them—have entered the country's service, leaving vacancies in the Church's ranks and leadership. The Brotherhood of St. Andrew is the only national men's movement of the Church. Its sole object is the spread of Christ's Kingdom. Admitting human weaknesses, it has never failed the Church. It is today interpreting its object by the Rules of Prayer and Service among the enlisted men; and it is carrying on at home. It is pre-eminently qualified by experience, organization and ideal to serve the Church during this period of reconstruction. Your Parish must choose whether it shall join with and support the Brotherhood in mobilizing the laymen of the Church at a crucial hour and for the highest service to which a Christian man may respond.

A need never existed in the plan for the fulfillment of Christ's program and the establishment of Christ's Kingdom that could not be satisfied. With the knowledge that God is calling us to a larger service, our hearts are strengthened as we rejoice in the hope of every man's enthusiasm.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfill thy holy commandments; through the same Jesus Christ our Lord. Amen.

For thirty-five years the Brotherhood of St. Andrew has been faithfully following the guidance of the Master in the spread of Christ's Kingdom among men. As a result of the fidelity of men who have fought valiantly for the ideals of the Brotherhood, a foundation was laid for an immediate service for God and Country at the outbreak of the war. The creating of the Army and Navy Department was alone made possible by this nationally organized lay work of the Church.

Working assiduously with the approval of the Church War Commission, this Department has established a new era in Brotherhood activities. When our country became an ally in the World War, the Brotherhood of St. Andrew immediately undertook to co-operate with the chaplains and the other clergy in organizing for the spread of Christ's Kingdom in the camps, at the same time assuring those who were serving the Flag the sympathy, love, and fellowship of the Church's Army at home. Seventy-two laymen, chiefly members of the Brotherhood, have responded to the appeal for personal workers in the cantonments, and today there are thirty-two men serving for periods of three, six or twelve months, or for the life of the war. The records of the work these laymen have accomplished show achievements for the Master. Enlisted men in the camps have been enrolled in Bible Classes, Personal Workers' Groups and Corporate Communion units, the influence of which is being felt throughout the camps and is being mirrored in the hearts of men at home. These men of the Brotherhood are telling the men in the camps that when they return to their individual Parishes they will find the Brotherhood of St. Andrew organized and extending them a welcome for practical and inspiring service in the Church.

The Army and Navy Department is financed by the War Commission of the Church. Our work in the army camps and naval stations is in co-operation with the Young Men's Christian Association. The Secretary in Charge of the Religious Work Bureau of the Young Men's Christian Association clearly states the unique and tremendously important place which the Brotherhood of St. Andrew is filling at this very critical time. He says:

"Will you please state to the Executive Committee of your War Council that we, in the Religious Work Bureau, feel under great obligation to the Brotherhood of St. Andrew for the fine work your members have been doing in different camps. They have not only been an inspiration to our Secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps. I wish that some time I could bring before the members of your Executive Committee at greater length the debt of gratitude we owe your Brotherhood."

The foregoing statement is evidence that there is no substitute for the Brotherhood idea; and the service the Brotherhood is rendering in the camps to satisfy the religious needs establishes beyond question its potential value and the sound principle of its operation.

The work of the Army and Navy Department is a fulfillment of our ideals of personal Christian service among men and a demonstration of their unique and practical worth; but it is also a clear call to the other laymen of Christ's Church, the Army at Home. The vision is increasingly clear that our Commander-in-Chief, our Lord and Savior Jesus Christ, desires us to mobilize for extended orders. And this preparing for peace in time of war calls for a consecration which few of us have experienced. Not only must it be a consecration to carry on, and to prepare in each Parish for the home-coming of our fighting men, but for each individual it must be a consecration that necessitates a closer intimacy with our Lord and a new loyalty to His Cause. To win, Christ's Army must measure up to the same high standard attained by our country's Army in gaining its objective. And this means the organization and training of groups of men and boys in every Parish throughout the Church, who shall generate spiritual power through prayer and who shall use that power in personal service on behalf of the Kingdom.

God's call is to organize for the building of the superstructure on the foundation which He has given us. The call is personal. Thank God, the answer is to be universal!

Christmas Messages from our Provincial Bishops

Bishop of Los Angeles.

In view of the almost universal mental attitude of men, it would seem as though instinctively they would find great joy in the doctrine of the Incarnation which we commemorate at this time.

Most men claim that there is a spark of Divinity within themselves, and this thought was confirmed by the assertion of St. John the Evangelist, when he said that, "The Word was the light that lighteneth every man that cometh into the World." Surely if there are evidences within our own souls to justify such a claim as that, then certainly through the course of His life and ministry, we were given abundant evidence to substantiate the Supreme claim which our Lord made that He and the Father were One.

After all the pregnant fact in the Incarnate Life of our Lord was that the absolute harmony between the human will and the Divine will, enabled Christ to give expression by word and in act to the Truth by which the World was to be set free. Because He and the Father were One in Spirit and in Truth was He able to become the World's Redeemer.

So let us remember that your hope and my hope for the realization of our destinies also depends upon our ability to bring our wills into accord with the indwelling Divine will, and difficult as that may be to do, the comforting assurance that men have is that the Divine Life is as full of inspiration and power as it ever has been, and is always with them as a light to illuminate and a power to strengthen them in their conflict with evil. The Gospel of Jesus, therefore, is a Gospel of Hope.

J. W. J.

Bishop of Sacramento.

Golden bells of joy are ringing once more the Angels' message of Peace and Good Will. What a spectacle mankind presents, as torn, bloody, bereaved, it kneels before the manger of the Christ-child! The sorrows of the world have come from Christ forsaken. The hope and glory of the new world to be reconstructed from the ruins will grow out of obedience to Christ. World peace has glorified Christ. He is honored and understood as never before.

The Peace that has dawned upon the troubled earth is full of the Spirit of the gentle Saviour. It is not a peace of surrender to wrong, of weak submission of right to might. There is a peace of slavery and of death, a peace of cowardice and ease; just as there is a peace when the human voice is still, the hand motionless, the breath suspended and the whole frame locked in the iron grip of death. But such a peace would be a disgrace to humanity and involves the bitter tears of millions yet to be.

The Peace that has come to a world red with blood brings with it tidings of great joy. The angels are able to acclaim it, for it carries with it the succor and salvation of humanity. Precious blood has purchased it. Those who died that Peace might be won were sharers of Christ's passion and are partakers of His glory.

The war has vindicated every Divine truth revealed in the Incarnation. God dwells in man. The world is redeemed, and has only to enter into its inheritance. Life is a mission whose purpose is service, whose principle is sacrifice, whose power is in fellowship with God. Mankind is incurably spiritual. What horrified the world was not the physical struggle, but the terrible spectacle of the enemy crushing down the spiritual barriers of his own honor, and trampling under foot the precious pearls of Christianity.

The war has given new opportunities for missionary progress. It dissolves artificial barriers between Christians, making more prominent than ever the few vital truths and the immortal sacraments of unity. It makes vivid the Cross as the key which unlocks the mystery of a world in agony. The cloud of witnesses, beyond the veil, enriched by millions of heroic souls, becomes a tender, powerful reality as never before.

The Babe at Bethlehem, born in obscurity, initiated the reign of the gentle and lowly. All these centuries the benediction has been waiting to be fulfilled—"The meek shall inherit the earth." Slowly it comes to pass. The world is not to be parcelled out among despots. Small nations, new races, unfamiliar peoples, are coming out from their hiding places into the sun. Military might is broken. Greatness, kindness, love are warming the world.

So we worship more adoringly than ever the newborn Saviour. Infinite glories are streaming from the Incarnate Christ. The world revolution which began in the manger at Bethlehem is proceeding ever onward and upward, and must so continue until the reign of Christ is made complete on a redeemed and happy world.

WM. HALL MORELAND.

Bishop of Olympia.

This is a time of gladness for us all, but it ought also to be a solemn time in view of the tremendous responsibilities with which we are now face to face. The searching question for all thinking men and women should be "Have we so learned the lessons which the War has taught us that we cannot forget them?" Bishop Brent with prophetic foresight has long since told us that there can be no reconstruction in the days to come which has not had its roots laid deep in the days through which we have now safely passed. The lessons of the war briefly and plainly expressed are these: (1) the value of the simpler way of living as contrasted with the luxury which was fast destroying a vital interest in the things worth while; (2) the value of discipline for bringing out the real strength of life, as over against the laxity which was fast tending to softness and weakness; (3) the supremacy of service over even the boasted greatness of our wealth and resources; (4) the realization that over the affairs of men there is a Righteous One who is guiding all in the working out of His sovereign will. In these lessons are the ideals which more and more we must strive to make real in all our lives. If through any carelessness or neglect we should suffer the old ways of living to return again, then it is only a question of time before the same lessons will have to be set again for our learning in perhaps even sterner ways.

The solemn pride which we may share is that this nation went into the war not from a spirit of revenge, or from any selfish motive, but for the sake of its ideals, those ideals in fact in which it had its birth; and further that this nation has borne an honorable part in the struggle which has now resulted in a victory for justice, liberty and a righteous peace. For the past year and a half our slogan has been, "Win the War," and to this cause we have gladly and freely given of our time, our wealth, and our very lives. Now our slogan must be, "Win the World," not by conquest, but by a strong and earnest moral leadership; and to this cause we ought now, each one, to consecrate ourselves, all we have and are, for the spread of the ideals of human liberty and the righteousness of God. So to win the world is to win it for Christ who came that there might be "Peace on earth and good will among men."

FREDERIC W. KEATOR.

Bishop of San Joaquin.

"Wonderful Night!
 Dreamed of by prophets and sages,
 Manhood redeemed for all ages
 Welcomes thy hallowing might,
 Wonderful, wonderful Night!"

The unrestrained joy which informs these verses has again become possible. For the last four years, none of us has dared to surrender himself with abandon to the celebration of the Feast of the Nativity. The Christmas carols have been sung, but with hearts made heavy by the consciousness that a world consecrated to peace by the birth of the Saviour was wholly involved in a most dreadful war. How could we rejoice when each Christmas-tide since 1914 has been shadowed by the possibility of the triumph of pagan might glorying to write Christianity a failure?

Indeed, the assertion has been confidently made that the very fact of such a war, two thousand years after the birth of Christ, was conclusive that the religion of Jesus had lost its vitality. But two obvious phenomena have restored confidence. As one nation after another aligned itself against Germany, it became increasingly apparent that the world in its crisis possessed a passion for justice and mercy. A popular, spontaneous rising in defense of the common good of mankind explains why men came from the ends of the earth to die on the battlefields of France. Such a flame of idealism was kindled nowhere else than at the shrine of Bethlehem. The co-operation of religious agencies in war service at home and on the front, emphasized the common unity of the Spirit which prevailed over the heredity antagonisms of the divisions of organized Christianity, and has presented a convincing example of the reality of Christian brotherhood. And now, that peace has come, the corollaries of these witnessings of the Spirit are seen in the shaping of reconstruction policies. Some form of a league of nations will give to citizenship a world horizon, and some kind of a league of churches will bring the formal reunion of Christendom one step nearer. Faith in the coming of the Kingdom is justified even in the issues of conflict.

For the end of war and the return of peace; for the dispelling of dark fears and the dawn of bright hopes; for the close of an old era and the beginning of a new, our Christmas joy expresses the Church's gratitude. All these things, and every other prospect for a world rejuvenated in righteousness, as they point forward to the coming of a triumphant Christ, look backward to that night in the City of David when the sky was glorious with prophetic radiance.

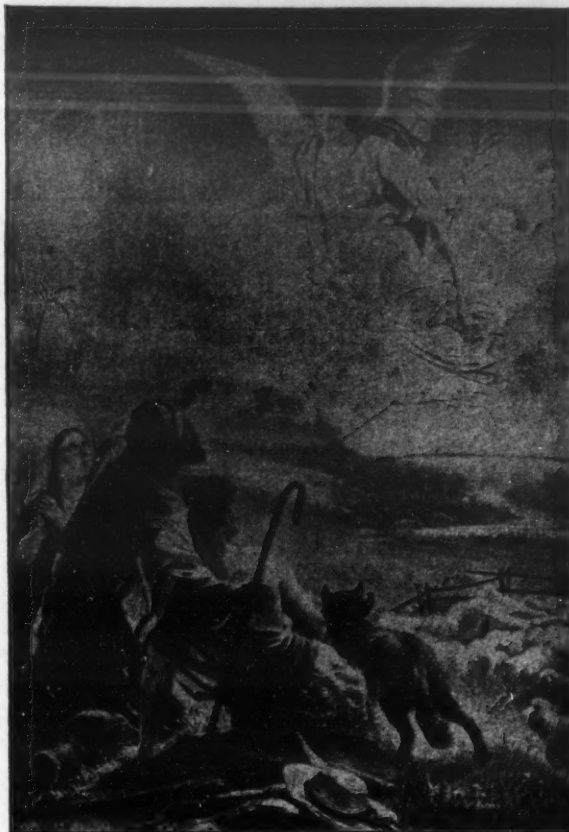
"Angels and shining immortals,
 Thronging thine ebony portals,
 Fling out their banners of light,
 Wonderful, wonderful Night!"

L. C. S.

*O BLESSED DAY, which giv'st the eternal lie
 To self, and sense, and all the brute within;
 Oh! come to us amid this war of life!
 To hall and hovel come! to all who toil
 In senate, shop or study! and to those
 Ill-warded and sorely-tempted—
 Come to them, blest and blessing, Christmas Day!
 Tell them once more the tale of Bethlehem,
 The kneeling shepherds, and the Babe Divine;
 And keep them men indeed, fair Christmas Day!*
 —Kingsley.

Have you Subscribed to the
 CHURCH WAR COMMISSION FUND?

The Diocesan Commission wishes to raise at least \$12,000 to minister to our churchmen in the service. Send a contribution to Frederick M. Lee, Treasurer, 485 California St., San Francisco.



"He being dead yet speaketh."

A Christmas Message.

By the RT. REV. JAMES BOWEN FUNSTEN, D. D.,
 Who entered into Life Eternal December 1st.

Never since the Angel song broke on the silence of the Syrian night telling the watching shepherds of a Saviour born and of peace on earth, good will toward men, has the blessed message they declared had a deeper meaning than it brings to us this Christmas. On a world shattered by the awful storms of war, weary with woes unutterable, the heaven-born message of the angels comes with a new beauty. It announces a fact, it also proclaims a program for the reconstruction of human life.

On those Bethlehem hills was proclaimed the birth of Christ, the long promised Messiah: the Son of God. This was the wonderful event the angels announced. God had come down to dwell among men. It was a dream of many of the old nations that the gods they worshipped clothed themselves in human forms and mingled among the sons of men. The gods they immortalized were but the shadows of their sinful selves. The wonderful truth that Christmas day stresses is, that the Virgin-born God in the person of Jesus Christ partook of our nature. Into every heart into which Christ comes by faith, comes the Divine nature, and with it the birth of all that is pure, noble and godlike in human life. It is here that we find the birthplace both of service and sacrifice. Here is the beginning of the path which through many windings, leads the children of men to be partakers of the Divine nature, and at last to come to the presence and vision of God and the City of the Almighty. Let us rejoice as never before in all that Christmas stands for. Even to a battle-wrecked world we can repeat the joyful words, "Glory to God in the highest, on earth peace, good will toward men." New birth for nations and new birth for individuals, that is the note of joy this Christmas.

Diocese of Sacramento

Right Rev. W. H. Moreland, D. D., Bishop.



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Clergy List.

Rev. John Partridge, Petaluma.
 (St. Paul's, Healdsburg and St. John's, Lakeport.)
 Rev. Webster L. Clark, Benicia.
 (Grace, St. Helena and Epiphany, Vacaville.)
 Rev. Frederick W. Crook, Holy Trinity, Ukiah.
 Rev. Charles E. Farrar, Christ Church, Eureka.
 Rev. Robert L. Macfarlane, 3623 25th St., San Francisco.
 Rev. James T. MacGovern, All Saints', Loomis.
 Rev. John Barrett, Ascension, Vallejo.
 Rev. Ernest A. Osborn, D. D., St. John's, Chico.
 Rev. Arthur William Bell, St. Mark's, Yreka.
 Rev. Bert Foster, D. D., Emmanuel, Grass Valley.
 Rev. Clarence H. Lake, St. Paul's, Benicia.
 Rev. William Seymour Short, Incarnation, Santa Rosa.
 Rev. Mark Rifenbark, St. John's, Marysville.
 Rev. Wm. H. Fenton-Smith, St. Luke's, Auburn.
 Rev. Ernest S. Bartlam, St. Peter's, Red Bluff.
 Rev. L. H. Grant, St. Michael and All Angels, Fort Bragg.
 Rev. Wm. Henry Hermitage, St. Paul's, Sacramento.
 Rev. William Alfred Rimer, St. Mary's, Napa.
 Rev. Charles Wilson Baker, Holy Spirit, Orleans.
 Rev. Walker Miller Gage, Trinity, Nevada City.
 Rev. Barr Gifford Lee, General Missionary, Sacramento.
 Rev. C. Agnew Mainwaring, St. John's, Petaluma.

Pastoral Letter.

To the faithful in Christ Jesus throughout the Diocese of Sacramento.

BELOVED: It has pleased God to permit a period of universal distress and bereavement to come upon us. Without attributing to our Heavenly Father the origin of this fatal epidemic, for which our own ignorance or neglect is doubtless responsible, yet we may be sure He is working out by means of it a solemn and beneficent purpose.

Day by day as the death roll is printed we pass our eye in apprehension down the long columns, not knowing what familiar names may meet us there. Some of you have been taken to the brink of the grave, and been drawn slowly back again.

In the suffering and death which are everywhere you should read the summons of the Most High. Immersed in the affairs of life, unmindful of spiritual and eternal things the awful hand of God has been laid upon us. Men go about their daily work as if they had no master but themselves. Men cling to the frail thing called life, not realizing that its preciousness is due solely to the fact that it comes from God and returns to God. These bitter weeks, dripping with the tears of the bereaved, black with the storm clouds of pain, and torn with the upheaval of earthly plans are meant to remind us of the transitory nature of this life, and to bring us in penitence to the feet of God. The funerals passing through our streets are to remind us of our end. The fevers and maladies which have ravaged us are to bid us prepare for the eternal future.

Take the warning home to yourselves. If you have been spared it is that you may become better men and women. Alas for you if some years hence, when death approaches again, it finds you no more fit than before; if having gone once midway into the cold waters next time finds you trembling on the brink, to begin all over again with the same dread and mortal fears.

Look well at your present life and judge to what extent it is built upon the sands. View the home, the soft luxuries, the material comforts about you, then ask, "What shall I do when I pass into a world where beauty is spiritual and all adornments the charms and virtues of the soul?" Stand in the office, shop, busy center of trade, looking about you at revolving wheels and ledgers crammed with figures, then reflect, "How can I live without this business which so fills my soul? Can I be happy in a world where there are no markets, no newspapers, where the industry is the heavenly activity of the soul and the only occupation to carry out the will of God?" As you contemplate your savings and bank balances, think how soon must all this gold fall from your unconscious fingers, and you shall enter upon a life where the only wealth is spiritual treasure laid up by a life of holiness and love.

Sit loosely to all earthly things. Hide your life with Christ in God. Open your eyes to the reality of the spiritual world which encompasses you. You enter into it by Holy Baptism. You live in it by the Heavenly food of the Eucharist. Angelic beings surround you. Supernatural helps uplift you. Go often into the Church and in the shadow of its walls think on these things. At altar, font, chancel rail and pulpit stand the white-robed priests of God calling you to the Celestial Banquet while yet there is time. Turn to God who is speaking to you in deep tones of love. He would unite you more perfectly to His beloved Son, that you may thereby be drawn closer to the Father's heart, beyond the dissolving present into the life that abides.

Our public services being suspended at present I advise, (1) that Church buildings be open and in constant use for private prayer; (2) that Clergy and a few devout souls maintain daily offices and frequent Eucharists, that the Church's corporate worship be unbroken and unceasing supplications be offered to God; (3) that family prayer be generally revived, especially on Sundays, the father leading the home group; (4) that systematic offerings be laid aside each Sunday as usual, and in addition a special gift to be offered as part of a Thank-Offering on the first Sunday on which the Churches are again open.

Commending you affectionately to the blessings of our Heavenly Father, I am,

Sincerely your Bishop,

WM. HALL MORELAND.

Sacramento, Cal., Nov. 3d, 1918.

Public Thanksgiving for Victory and Peace.

City Plaza, Sacramento, Nov. 13, 1918

By BISHOP W. H. MORELAND.

Glory to God in the Highest, and on earth Peace to men, of good will! We praise Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

Thou hast cast down the mighty from their seat and exalted the humble and meek. As for the way of the ungodly Thou turnedst it upside down. They smote down Thy people, O Lord, and troubled Thine heritage; they murdered the widow and the stranger and put the fatherless to death. Tush, they said, the Lord shall not see, neither shall the God of Jacob regard it. Thou didst open Thy mouth: they were blasted by the breath of Thy displeasure.

We thank Thee that the angels' message of Peace and Good Will once more sounds upon earth, that golden bells of Joy are ringing everywhere.

We thank Thee for our boys who are coming home. We gave them to Liberty. We sent them away with a smile and a song. We were willing to lose them rather than that humanity should perish. Now Thou hast lifted the awful apprehension from our hearts. A delirium of joy has seized us. The bells that clanged from every tower expressed our emotions. The long sustained chorus of steam whistles gave voice to the lifting of the burdens that have overshadowed us since our nation entered the war.

We also rejoice because the reign of slaughter and ruin is ended. The veterans of France need no longer stand like a wall against the barbarous tide. The sons of England can go back to the dauntless mother who bore them. The Britishers from overseas can return immortal in the glory of their deeds, cemented more perfectly than ever into an Anglo-Saxon Empire. Italy the unconquerable is bathed in new splendor. Belgium may go back to its consecrated soil, the Martyr and Hero of civilization. The sacrifice is ended. The precious blood need no longer be poured out. Murder and destruction have ceased and life will flow back to the normal.

We rejoice also because our Country proved worthy. We were rich, at ease, fond of pleasure but in the day of trial the hearts of our people were golden. We gave ourselves and our resources without stint. We cast all our weight into the scale, and now we have given Democracy to the world, even to Germany. We thank Thee for the tyrants and autocrats scattered and crushed, especially for the dethronement of the chief criminal, the former Kaiser who blasphemously sought to make Thee partner in his evil deeds. Thou hast driven him out like Cain, a wanderer, branded ten million times a murderer, with nowhere to lay his head as he is followed by the execration of mankind. So shall all Thine enemies perish, O Lord.

We thank Thee because Thou didst give victory not to the strongest battalions but to those who humbled themselves in Thy sight. We thank Thee for Pershing on his knees, for Foch before the altar, and Haig and Kitchener, and bravest leaders worshipping Thee, looking to Thee for wisdom and strength, and Thou didst not fail them.

We thank Thee for the spread of Liberty, for the new nations emerging, for the races, peoples, languages coming timidly out from their hiding places under the protection of the Stars and Stripes and the Allied flags. We praise Thee that the day of the cruel and haughty is ended and the humble and gentle are coming to their own. Thou hast redeemed Thy promise: The meek-spirited shall possess the earth and be refreshed in the multitude of peace.

We rejoice because justice will now be sternly meted out to the robbers and assassins who have destroyed the innocent. We recognize the sentence Thou has already passed upon the guilty nations. They dreamed of world empire, now their own Kingdoms are torn into fragments. They coveted world trade: not a ship flying their flag is left on the seas. They desired financial strength: they are worse than bankrupt, and must pay billions in reparation. They put their trust in armaments, boasted of invincible armies. Thou hast put them to flight, not only by seasoned veterans of older lands but by the boys of the United States. They toiled forty years in anticipation of "The Day." "The Day" is here and they are prostrate in the dust. Because they cast off Thee, O God, Babylon is fallen, is fallen, and all the graven images of her gods are broken to the ground.

Thus we pour out our souls to Thee in Thanksgiving because from everlasting to everlasting Thou art God. Doubtless there is a God that ruleth the earth, therefore we rejoice. We leave with Thee our heroic dead, believing in their immortality, their glorious destiny. We commend to Thee the sufferings of the bereaved, knowing that they have been made partakers of the sacrifice on Calvary.

This is the consummation of our joy, because Thou art God, Thou hast declared Thyself. The world is bathed in light. There is a purpose. No sacrifice is in vain. The lost ones are safe. We can go forward in hope, we can lie down in peace, knowing that underneath are the everlasting arms.

We praise Thee, O God, we acknowledge Thee to be the Lord.

Praise the Lord, O my soul, and all that is within me, praise His holy name.

St. Paul's, Sacramento.

Rev. W. H. Hermitage, Rector of St. Paul's Church, Sacramento, has accepted an appointment to Y. M. C. A. service, and left for New York on November 20th, expecting to sail for France at an early date. Mr. Hermitage's earnestness and fine abilities will make him a rich acquisition to the overseas staff of the Y. M. C. A.

The Vestry of St. Paul's have unanimously requested the Bishop to act as Rector of the Parish during the year of Mr. Hermitage's leave of absence. Bishop Moreland has consented to do this, with the approval of the Standing Committee of the Diocese. The Bishop will arrange his appointments to permit his giving half of his Sundays to St. Paul's Church. He will be assisted from time to time by Rev. W. L. Clark and Rev. Barr G. Lee.

The Church of the Incarnation, Santa Rosa.

My Beloved Parishioner:

Due in large measure to your kindly good will and constant interest and loyal support, the year just passed has been one of the happiest in my whole Ministry. God's rich blessing always falls on a Parish made up of such souls. As your Rector and Pastor I commend you one and all.

The matter which concerns me is that I have not done more. A "bit" is not enough; the Captain Whom we serve commands us to "do with our might."

I want to have a face-to-face talk with you for a few moments. Will you not lay it to heart? We must *increase* in kindly good will, in interest and loyal support. To grow is a sign of life. And we can!

If we would each one choose a Sunday (better two or three) when we would be at the Church's services, or choose certain mornings or evenings when we would be there, then the congregations would be larger and consequently the offerings would be increased, and our financial problems would be solved. As it is now when some of us stay away we forget to send our regular offerings and so an overdraft at the bank is liable to happen—and the bank authorities do not allow this now.

The Treasurer informs me that this is the first summer he has known the offerings in our Parish to pay our bills. Are you not glad that we have done it?

But the gifts in the red end of the envelopes (which are for others—for all the calls outside the Parish, as our Master calls us to remember them), these have had to be borrowed, and must be repaid. They should all be paid by January 1, 1919. Will you not help your Rector and Vestrymen to be systematic in this work? They are but your agents, helping you to fulfil your Christian vows more readily than you could do so alone.

As your Rector I believe we have a God-given opportunity, if we will only grasp it, in this awful time of war and epidemic, of honoring God, blessing the world, our nation, our Diocese and ourselves. Why not give ALL the money we do not spend for amusements, to the Church? Why not make a Drive for the Kingdom of God, so dear to all, and so necessary; a Drive that will be worth while and memorable?

We have paid nearly half of our apportionment, \$110.26. But we owe \$195.34 more. I advise you all to give a dollar apiece and pay this apportionment at once, and then increase your present subscriptions 10c a week, so that our Parish expenses will be met promptly.

Do you fail to see the connection between this giving and godliness? Brethren, I do not believe you are so blind. God gave HIMSELF. So we can be like Him by giving rather than by begging His mercy and bounty.

Only a word more, I have as much confidence in your ability and loyalty as General Pershing has in "his boys." You know they gladly do as he says. My advice is much easier obeyed than his commands are. Won't you do it?

And it is this—bring your money (as I have suggested) to Mr. John Lamb, Treasurer, corner Fifth and A Streets, or to me; get a bunch of envelopes and give regularly. And then prepare for the biggest Thanksgiving and Christmas you have ever spent in your lives. When the Church is first opened after this epidemic let EVERYONE be there and make it a marked day of gratitude.

Let us get in line, and have the enthusiasm of our boys, when they come marching home shouting and singing VICTORY! I do not want a single one of you to miss this Blessing, for that means a slacker, and I know you are not that.

Your friend and Rector,

WM. SKYMOUR SHORT.

All Saints', 1918.

Siskiyou Roll of Honor.

St. Barnabas, Dunsmuir: Wm. P. O. Clarke, 1st. Lieut. U. S. S. North Dakota; Herbert C. O. Clarke, 1st Lieut. Engineers, Instructor at Fort Sill, Okla.; Wm. Thos. Toleman, 234th Squadron, A. E. F., France; Errol Beaughan, O. T. C., Camp Fremont.

St. Paul's, Fort Jones: Gilbert John A. Reynolds, Corp. 199th Aero Squadron, France; Frank Branson, Naval Training School, Seattle.

St. John's, McCloud: Charles C. V. Daveney, 1st Lieut. Canadian Engineers, France.

St. Mark's, Yreka: Archie Bruce McDonald, 1st Lieut. Mounted Gun Co., Camp Hancock, Ga.; Percy Wheeler Churchill, Mounted Gun Co., O. T. C., Camp Hancock; George Ream, 1st Lieut. 135th Aero Squadron, France; Robert Pashburg, O. T. S., Santa Clara; George Wetzell, O. T. S., Stanford University; Reginald Wetzell, O. T. S., University, Cal.

St. Mark's Church, Yreka.

Yreka has been very "lightly hit" by the influenza and although the Rector has had many funerals they were of those not belonging to the Church and mostly of those who had died from home and brought here for burial. St. Barnabas', Dunsmuir, one of Mr. Bell's Missions, sustained a great loss in the death from pneumonia of a splendid Christian man, Mr. R. E. Whitaker, aged 41, one of the most valued engineers of the State Highway Commission. He with his wife and others were at the service and received the Holy Communion on Mr. Bell's regular monthly visit ten days before he took sick. He was ill only four days. His body was taken to his old home, Glendale, Cal., accompanied by his sorrowing young wife, who will doubtless remain there. The Church will greatly miss their help in Church and choir.

Miss Victoria Bell, daughter of the Rev. A. W. Bell, who is a member of the Nurses' Training School of St. Luke's Hospital, San Francisco, has been doing valiant service along with other Juniors during the epidemic, when so many of the graduate nurses were sick. She is one of the few who escaped the influenza, although in the very thick of it. She is a member of the Nurses' Branch of St. Barnabas Guild.

St. John's, McCloud, another of Mr. Bell's Missions, has had to forego services for three months, as the town was quarantined with 600 cases of influenza. There have been forty-one deaths in that town.

Any Parish or Mission having an extra or second best Altar which can be spared will confer a great kindness upon a Mission in the Diocese of Sacramento by donating the same. The little faithful flock in mind is using a common table, reverently covered, but most inadequate. It is also in need of ornaments and appointments, such as cross, lights, vases and altar book. Charges for packing and freight will gladly be met. Benefactors are asked to communicate with the undersigned.

WM. H. MORELAND, Bishop,
Sacramento.

Mare Island.

On Sunday evening, November 24th, the first Sunday after the lifting of the ban on all gatherings at the Yard, a special service of Thanksgiving for Victory was held in St. Peter's Chapel by Rev. M. Rifenbark, War Commission Chaplain. The service was largely attended by officers stationed at the Yard, with their families. The choir of the chapel was assisted by the Naval Training Camp orchestra.

Living Church Annual and Churchman's Year Book, 75c.

"A Church Calendar" and "Christian Year Kalender, \$1.00.

Beautiful Colored Apron Calendars, 30c.

G. F. S. (Girls) and Missionary Calendars, 35c each.

Other cards, 3c, 5c, 6c and 10c.

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A Thanksgiving and Advent Pastoral.

Bishop's House, Boise, Idaho,

Thanksgiving Day, 1918,

Rev. and Dear Sir:

It seems proper at this time that I should address to you a few words. Our Churches have been closed by the State Board of Health so that it has been difficult to push forward our work, except through the general influence for good; in addition I believe you have all recognized the value and power of prayer. Convey to your congregations at the first opportunity you have, my warm sympathy with all that comes into their lives. Especially, I would emphasize Thanksgiving Day, as it comes to us this year. The shadow of war with all its pain, sacrifice and death has, by the mercy of God, been taken away from the world. The bright beams of peace are shining on us. Once more we may come back to the thoughts of the Brotherhood of mankind and the Fatherhood of God. Our valiant soldiers have helped to win a great victory. We must not for a moment forget the great sacrifices and years of hard struggle which our Allies gave to the cause. We must never forget the splendid heroism of old England and what her armies accomplished, and the protection of her mighty fleet, in the struggle for freedom. France has come to us in a new light. It has showed a love of liberty and a splendid devotion which demands our admiration. Italy too, seems almost to have been born again and has justified her claim to the splendid traditions of her long and glorious past. I need not mention the courage and heroism of Belgium and Serbia, nor need I speak of the love of freedom that has been showed by many other nations and colonies. Today we can thankfully rejoice that, by the goodness of God, freedom has been preserved, that brutal military despotism has been overthrown; that honesty, right and faithfulness to obligations have been established as practical principles in political and commercial life, as against the assertion that "might makes right." We can rejoice that, by the sacrifices that have been made, by this country and its Allies, we have established those glorious ideals which the Church emphasized in human life. A new chapter is open in the history of the world. It will be a chapter of freedom and happiness, if we obey the commandments of God and accept the blessed teachings of the Gospel of Christ. The Government which will incorporate His teachings and have for its ideal the life of Jesus Christ, will come nearest to fulfilling all that we could desire in a true Democracy.

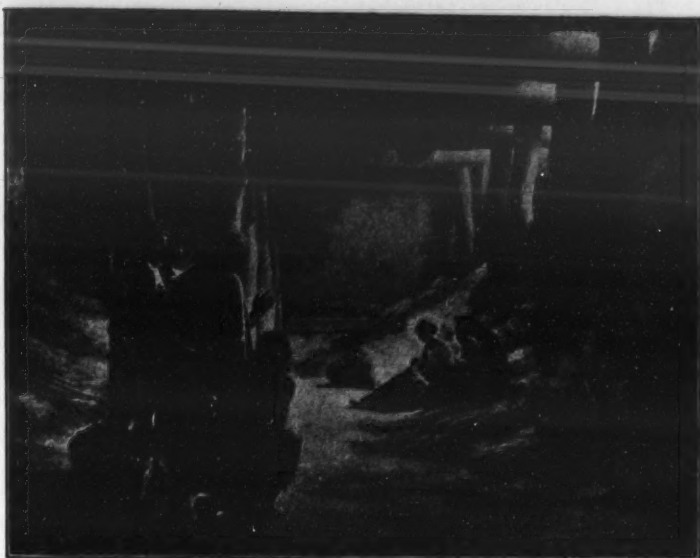
Let us then seek more earnestly than ever, to develop in ourselves and in others the spirit of faith and prayer. Let us try to be loyal to our Church by attending her services and by seeing that others, especially our own family and children, are encouraged to come to her worship. I would remind you again, that Thanksgiving Day should be a day, above all others, for us to thank God for His many mercies. Christ has been called the Prince of Peace. Surely we should be thankful for this evidence of His goodness to all who turn to Him. Let us remember with thanks, the splendid service and patriotism of our leaders, especially our President. Let us thank God for the unity that has been manifested and the beautiful devotion which has been exhibited by our people, both men and women. Let us praise God for those of our soldiers who have made the supreme sacrifice in giving their lives to preserve freedom and self-government on the earth. They, with those who have been spared, fought bravely to defend the homes and lives of our women and children and therefore are to be held in everlasting honor.

The pestilence which has come to our State has thrown a very heavy financial debt on St. Luke's Hospital, where so much free work has to be done. Our Diocesan Convocation has devoted its offerings of Thanksgiving to this purpose. I trust you will be liberal. In our hospital we take care of our Clergy and Churchworkers free of cost. It is your hospital and I trust you will fulfill your duty in regard to it. It has sometimes been the case that congregations have failed to carry out the resolutions passed, but I hope they will realize that this is not a matter for the discretion of the minister; nor have the Guilds any right to alienate the funds in their hands to any cause other than that for which they were collected. To do this would be a breach of trust. I am sending along with this letter some prayer cards which I trust you will use. They are in the hands of your Rector and he will gladly give you one on request.

Finally let me say, my prayer is that you will begin Advent, which this year practically represents all of December, up to Christmas Day, with an earnest desire that you may be ready for the coming of the Lord and for the new and blessed day, which is now dawning on the world. Begin that new day with sincere repentance for past sins and a living faith in your Savior, Jesus Christ.

Faithfully yours,

JAMES B. FUNSTEN,
Bishop of Idaho.



District of Arizona.

THE RT. REV. JULIUS W. ATWOOD, D. D., Bishop.

After the long period of Churchless Sundays, services began to be held in the Diocese on Sunday, November 17th, when a special Ordination was held at the Church of the Epiphany in Flagstaff. Mr. Luther Moore, a former Baptist minister, who has been in charge at Flagstaff, as Lay Reader, was ordained to the Diaconate. It was an occasion of great rejoicing.

The Church in Prescott is fortunate in securing the services of the Rev. George C. Golden, who for three years has served the Church in Nogales. Never was the opportunity so great as at the present time in Prescott. The Parish House now completed and equipped is ready for the work of serving both the Church and the community.

The establishment of the great camp for soldiers ill with tuberculosis at Fort Whipple in the immediate vicinity of Prescott offers a wonderful opportunity for service. There are about 500 people now at Fort Whipple, and the number will be increased to 3,000 it is thought in the near future. The Government is about to erect new buildings for hospital purposes at the cost of two million dollars. The Bishop had the opportunity of preaching to the men in the gymnasium, which is temporarily taking the place of the Y. M. C. A. hut to be built later. Many calls were made upon the soldiers, some of whom had just returned from the battlefields in France. The men are a bright, responsive and cheery lot, who seem glad to welcome and talk with visitors.

The former Rector of Prescott was Rev. Henry H. Shires, now Rector of Christ Church, Alameda, Cal. He will be very much missed from this Diocese, which he has served for five years.

At St. Andrew's Church, Nogales, Mr. Golden's place is being filled for the winter by the Rev. Alsop Leffingwell, who has recently come from the East. He has been most cordially received at Nogales.

Rev. Francis J. Bloy, Deacon in charge of St. Mark's, Mesa, for the past two years, has been transferred to St. John's, Globe, in place of Rev. F. M. Johnson, who is now in the U. S. Navy. Mr. Bloy has done efficient and faithful work in Mesa, where he has been useful both as a minister and as a citizen, identified with all good work for the community. A Parish House has been built and paid for, and the Rectory built and largely paid for. We now have a complete and convenient plant in Mesa. For the present St. Mark's will be ministered to from Phoenix.

St. Luke's Home.

During the summer the infirmary has been thoroughly repaired, and a new furnace installed. A new bungalow has been purchased. All of this has added to our expense account. Money has been given to build two new bungalows for soldiers which will accommodate twelve. It is also intended to build a new bungalow for women to accommodate six patients. A portion of the money for this building has already been given, but we ought to have \$500 additional to complete it. We have promised the Government to admit twenty-five soldiers who are ill with tuberculosis. With the large increase in numbers of men suffering from this disease, it has become necessary for the Government to apply to private and charitable hospitals for assistance. Last May Mr. A. C. Bartlett gave \$15,000 in Liberty Bonds towards the endowment of the Dora Tripp Bartlett Memorial Bungalow. This will bring in an income

of a little over \$600 a year. While the expense of maintaining our tuberculosis work increases on account of the high cost of living and of labor, yet it becomes increasingly difficult to raise money for current expenses on account of the innumerable war charities. Those seeking for admittance to our Homes also seem to be less able than ever to pay much for their maintenance. Too often persons paying a fixed sum find themselves without means and have to be cared for because they cannot be turned adrift. The expense of maintaining patients at St. Luke's in the Mountains, Prescott, has been larger than ever before; and this is true at the present moment of St. Luke's in the Desert, Tucson. For carrying on the work of these Homes, the Arizona Health League has been formed; \$5 or more pays for an annual membership, \$25 or more for an associate, \$100 for a sustaining, and \$500 for a life membership.

During the period of the epidemic the Bishop and the Archdeacon have traveled about the Diocese as usual, each visiting some Mission or Parish every Sunday. While no services could be held, the time was profitably spent in holding conferences with the Clergy and making calls among the people. The Bishop has also been specially busy assisting in the emergency work made necessary by the influenza.

J. B. J.

The Bishop has made use of the following special prayer:

A Prayer in Our Present Victories.

O God, Who ever leadeth Thy children forth in great endeavors for the right, we give Thee hearty thanks for the assurance that in this world-struggle Thou art our Leader and Guide, our Inspiration and our Power. We give Thee especial thanks at this time that, after the long days of waiting and of testing, Thou hast been pleased to grant to us and our Allies a full measure of victory. May we show our worthiness of these achievements by continuing to acknowledge Thee in fervent praise, and also in earnest prayer that a final and complete triumph may in due time be ours, and ours only because it is Thine own. And thus may righteousness and peace prevail throughout the world forever. Through Him Who is the Captain of our salvation, Thy Son, Jesus Christ, our Lord.

District of Nevada.

RT. REV. GEORGE C. HUNTING, Bishop.

In an address of the Bishop to Convocation in 1916 was the following paragraph:

"From careful observation and many inquiries I have come to the conclusion that the time is at hand for the inauguration of a movement looking to putting on the statute book a prohibition law. I believe this end will be best and most quickly attained through the initiative. In the matter of prohibition there is no question—only the need of drafting a law without a hole for the escape of a drop. This is a matter for lawyers and the most competent in the State will be secured. The initiative petition requires the signatures of voters in number equal to 10% of those registered at the last general election. I am sure there will be little difficulty in getting the 3,000 signatures necessary. I ask for the full discussion of this matter by the Convocation, for the co-operation of every Churchman in the State and for a Committee willing to give time and effort during the next six months to the accomplishment of this much desired enactment. There is no doubt where the Church stands on this important matter. The only question is how hard will the individual Churchman work to better conditions in the State of Nevada. The passing of this law would do more for the best interests of every resident than anything else. Your efforts can be expended to no better purpose surely. I am sure you will put this Convocation on record as standing unqualifiedly for improvement in the liquor situation."

Convocation considered the matter and passed the following resolution: "Resolved, That we favor the submission to the voters of Nevada of an initiative petition providing for State-wide prohibition, to be sent by them to the Legislature for enactment."

The petition and bill were drawn up by a Committee of Convocation, Hon. George S. Brown, Rev. Lloyd B. Thomas and Robert C. Withers, Esq. The petition was duly circulated and over 8,000 signatures put on it, instead of the 3,000 needed. It was presented to the Legislature of 1917, which refused to pass the law. A campaign of education was begun in which many took part. The bill was placed on the ballot this month, according to law, and was carried by a majority of 5,000. The law goes into effect Dec. 16, 1918, and is bone-dry in the driest measure.

The first edition of five thousand copies of Romaha Booklets, No. 1, on Churchgoing, by the Rev. R. Marshall Harrison, D. D., rector of St. Paul's Church, Bellingham, Wash., and Dean of Whatcom, was completely exhausted within one month of publication.

The Church and Social Service

GEORGE BURWELL WRIGHT, Editor

News items relating to Social Service work in the various fields in the Province of the Pacific will be very gladly received. Every contribution to social progress made by any parish should be recorded for the encouragement and inspiration of others.

Reconstruction.

"Thus the war comes to an end." The struggle to make the world safe for democracy has been finished, and we who have stood for the right of nations to work out their own destinies according to the principles of mutual helpfulness have won. Destruction is past and now comes the work of reconstruction. Democracy now has a chance to work out its cherished ideals. The superiority of armies whose individual units have been trained from childhood to think for themselves and originate, to meet emergencies with their own cleverness has been unquestionably proven. And when the whole story can be told the record of inventions and mechanical skill possible only under a democracy will be astonishing. The housing, clothing, arming and feeding of our men have been a revelation to our allies. The wonderful system of keeping up the morale by means of religious and social leaders, the guarding of men from disease and vice have set a new standard for military life. We should learn to apply the lesson of all this. Is it too much to hope that all this splendid system could be used to advantage in civil life? Is a drunken civilian any more efficient than a drunken soldier? Should filthy housing conditions be allowed in the Potrero any more than in Camp Fremont or anywhere in a permanent camp in France? The revelations of our influenza epidemic are a sufficient answer to that. One hundred thousand dollars and many lives were lost in that experience. Most of the deaths were among the poor and the neglected. But all suffered. Let us learn the lesson. A world of new ideals, born of suffering and bitter experience, a world waiting to be made over into a true Kingdom of God lies all around us. The opportunity for social service in the spirit of Jesus Christ is unlimited. Would that every confirmed member of Christ's Church could learn to leave his selfish point of view and stand upon the one principle of unselfish service to God and his fellow men.

The Conference of Social Agencies will probably be held immediately after Easter in San Jose. One of the departments will be "The Church As a Social Force." Every parish should be sure to have representatives present at all the meetings. Every one should have an understanding of what the vital problems are and how they are being dealt with. The Church has always been a great social influence. It is only because in some quarters its leaders have not kept abreast of the times that it fails to be a real force. Usually it is because someone is faithfully trying to apply tallow candle methods in an electric light age.

War Camp Community Service operates for the War Department and Navy Department Commissions on training Camp Activities and is an organization brought into existence to supervise the re-adjustment of war camp communities to meet the new conditions brought about by the presence of large numbers of men in uniform. All recreational, hospitality, commercial and service activities outside of the camps for men in uniform while on liberty come within its jurisdiction. All activities of this character are expected to be given in co-operation with this service to the end that confusion, overlapping, and occasional misguided efforts may be eliminated.

War Camp Community Service urges every one to assist in carrying on this exceedingly important work, and by so doing be the means of insuring that the man's period of liberty will be a source of renewed bodily strength and heightened spirits rather than a possible menace to himself and the community. Morale is the thing that won this war and the period on liberty in the community affords the best opportunity for strengthening it while the man is on this side of the water.

The executive offices of the San Francisco War Camp Community Service are located on the fourth floor of the Flood building, where Mr. Harry M. Creech, the Executive Secretary, will be glad to hear from any person or organization regarding community activities on behalf of the enlisted men in our midst. There will always be military posts near San Francisco. The duty of the Community is just as clear in time of peace as in war.

Extraordinary incitement has come to all our loyal forces, Robert A. Woods pointed out in his annual address as president of the National Conference of Social Work, as the breadth and profound significance of their service has been more surely realized. "At first," he said, "they seemed like merely moderating and assuaging influences, designed to reduce somewhat the roughness of preparations for war, and the misery and horror accompanying its prosecution. Soon it began to be proved that very many of them, whether or not associated directly with the Army or the Navy or with the industries serving the armed forces, were able to make material, structural contributions to the actual organization and promotion of the war itself. The truth has been rediscovered and far more broadly applied, which was first fully brought to light by Florence Nightingale in the Crimean War, 'that the cause of humanity is identified with the strength of armies.'"—*Living Church*.

"Let us see clearly the task before us," says Dr. Batten in the *Homiletic Review*. The evils of the world are human, moral, social, spiritual; they find their roots in selfish hearts, in ignorant minds; They are due to the perverse wills and unjust practices of men. The real conquest must, therefore, be moral and spiritual; social progress is at bottom a moral and spiritual matter. The kingdom comes as fast as men learn to do justly, to love mercy, to be brotherly. The evils of the world are to be conquered in and through a change in the minds and hearts and wills of men. Men must gain new and true ideas and ideals; they must see the right and do it; they must seek right ends in intelligent ways; they must create right social institutions; in a word, they must learn to live as children of God and citizens of the kingdom. It is just here that we see the real work of the Church and the help it can give. For it is the business of the Church to create in men a Christian state of mind and train them for effective service in the kingdom. They can rally the men of good will; give them a wise and strong leadership, and send them forth to fight the battle of the King. We do not ask that the Church shall answer all questions in advance, or give men a complete program of social work. But it can, at least, offer them the vision of a better world and give them a sense of direction in thought and effort.

In writing of the prospects for the Advent Plan of the Woman's Auxiliary, Miss Lindley points out that there are sixty dioceses which have appointed leaders for this work. From letters and talks it would seem that in each of these dioceses plans are well under way, while the work in some of them has been very great. There are officers who have worked all summer. One delightful experience of the secretaries, at summer conferences and in visits this summer has been the way the plan has been received. It has been easy to present it as a rule for it has met with eager response. Many a person has said after the meeting, "It is just the kind of thing I have been hoping and praying for." Another experience has been that dioceses widely separated by distances and conditions have joined in a common interest in an acceptance of the plan. The great distances in Montana, and the crowded population of New York have not deterred either diocese. Certain things must be adapted and certain problems worked out, but the spirit and general plan are accepted.

Boone University, Wuchang, China, has opened a number of Sunday Schools throughout the city which are taught by the students. Wherever it is possible a Sunday School for girls has been opened in the same section of town where there was one for boys. The girls' schools are taught by the women members and friends of the mission staff. Gatherings of all the schools are held at the University every year. The Rev. A. A. Gilman, the president of the University, points out that the great problem they will soon face will be the shepherding of many, both children and adults, who will be gathered for baptism in this new effort which has become a regular department of the University life. (Read Dr. Gilman's article in the October issue of *The Spirit of Missions*.)

Last winter the Board offered St. Luke's International Hospital, Tokyo, to the American Government for a base hospital in time of need. In order that such use may not interfere with the present activities of the hospital, it has been arranged that the present buildings shall continue to be used for the foreign and Japanese communities, and that the buildings on the new site shall be opened for Red Cross purposes. If necessary additional barracks will be built. In order that the work may not be embarrassed by the necessary absence of Dr. Teusler in Siberia, Bishop Tucker of Kyoto has kindly offered the services of Dr. MacSparran of St. Barnabas' Hospital, Osaka, for the winter.

The Local Assembly of The Daughters of the King.

President.....Mrs. S. L. Abbot, 2118 Vallejo St.
 First Vice-President.....Mrs. James D. Ruggles, 2710 Filbert St.
 Second Vice-President.....Mrs. T. Hammond, 1226 Fourth Ave.
 Recording Secretary.....Mrs. Gustav A. Boyer, 1770 Pacific Ave.
 Treasurer.....Miss Grace Osborn, 1275 California St.
 Diocesan and Corresponding Secretary.....
Mrs. W. C. Morrow, 1871 Sacramento St.

The annual meeting and election of officers of the Local Assembly of the Daughters of the King, which was to have been held Saturday, October 28th, was indefinitely postponed owing to the prevalence of influenza. It is probable that the deferred meeting will be held in January.

In compliance with the request of the Board of Health that no public gatherings be held, the regular monthly meetings of the various Chapters have been dispensed with. But activities of individual members were by no means diminished. Indeed, the call for service was more urgent than ever. Several of the Daughters of the King responded to the call for nurses. A few succumbed to the disease, but none had the malady with fatal results. Several took delicacies and food to the sick and needy. Others worked with the Red Cross in the making of masks and on other calls. One faithful Daughter of the King has worked faithfully at the Tuberculosis Hospital. The work has been night and day with little time for rest, and none for recreation.

The Fourth Liberty Loan Drive found the small unit of workers of the Daughters of the King in the thick of the fray. House to house visitations were made and a goodly sum was raised by them for their country. But how many steps there are to climb in San Francisco!

The last "Drive" of the United War Campaign Fund drew the same little band of workers, and once more they took up "cliff climbing," and toiled up hills and worked for the men over there. The last work had more vim in it than ever, because Peace had come and Right was victorious!

It is earnestly urged now that the war is over and the need of the Red Cross, War Relief Work and the many other demands that have been made on the time of all women have relaxed, the members of the Order of the Daughters of the King will return with renewed faith and courage to their own work—The Spread of Christ's Kingdom. Lloyd George, Premier of England, has said that we all should be a nation on our knees. Surely we of America who suffered least in the great struggle should fall on our knees in grateful acknowledgment to Almighty God for His great mercy. He has given us an honorable peace, but we must never forget at what sacrifice that peace has been attained. We in America have not suffered as other nations have, and for this we owe an everlasting obligation of gratitude and service to Almighty God. We must ever keep bright the fires of holy zeal and hold our ideals high. We must not forget that peace was not lightly won. It was at a great sacrifice of the bright flower of all our allies and our own dear land. There must be no slacking and letting down of ideals now. The sacrifice of our glorious young manhood must not be made in vain.

Daughters of the King, just as you rallied so valiantly to the call of Service for your Country, so must you now rally for Service for your King—God—God, Who brought us out of the fiery furnace of battle and of hate into the green fields of peace and comfort. There is work to do and it is for us to do it bravely and well.

On Monday, November 18th, a small but earnest band of women answered the Bishop's "Call to the Colors," and despite the storm that poured forth torrents of rain, and the wind that blew from every direction at once, gathered at the Bishop's office. Bishop Nichols said they were really "Rainy Day Christians," for they braved the first big storm of the season to meet and receive orders for "The Spiritual Drive" which begins the first week in December—the Advent Call to Prayer. The Daughters of the King from the various Churches were well represented, and from every Church there will go forth Messengers and Intercessors, and in accordance with the wish of the English Premier, we shall be a Nation on its knees.

It is fitting that all should join in this week of prayer. After the tumult and the shouting dies there remains much to do, and Divine Guidance is needed that the work is done right. America, Daughters of the King, let us not forget!

L. H. M.

A Friendly Letter From the Deaconess Training School of the Pacific

Dear Friends:

Here we are for our second chat! What an exciting and hopeful month this has been with its wonderful gift of peace to the nations. On the never-to-be-forgotten night of November 11th to 12th most of us members of St. Margaret's House were rejoicing with the rest of the world in the Berkeley tin-can celebration, but for that one solemn moment at 3 a. m. on

Monday morning the whole crowd hushed to realize the almost unbelievable fact that at that instance warfare was in very truth ceasing.

And now with all the new visions of a reconstructed world opening before us it is good to feel that as a household we have already trodden the pathway of Christian constructiveness. Large may the number be of those comrades of ours yet-to-come who shall lend their strength to aid in the vast tasks the new order is revealing! But already graduates of ours have added their small share to that work which is never burned away, but which, as tested gold, lasts forever in the plan of God.

There are seventeen graduates of our school, besides certain members who, though never completing their work so as to obtain the diploma, yet have gone out to lives of rich usefulness. If we showed you their locations by little red flags on a map, you would see quite a cluster of these flags up and down the length of California. Then, fewer but more widely scattered, you would find them in Texas, New York, Massachusetts, Alaska, the Hawaiian and the Philippines Islands, and in China. Here are some wee extracts from recent letters:

"After one year of work in this little German village I still count myself a most fortunate and happy woman. The country about here is beautiful enough for California. My house—the Parish House—is a two-story, rather barny looking place, but very comfortable. As I live all alone I remind myself somewhat of a single small pea rattling around in a peck measure. But I don't mind. The work here is interesting, for it is something of a problem to know just how to get a very materialistic German people with a strong prejudice against Christianity to become interested in the Church and its ideals. I am trying to solve it mainly through the children."

A deaconess writes: "I am thankful every day in this time of warfare, when the showing of one's colors is so prominent in men's minds, to be allowed the honor of wearing a uniform of one of Christ's army. It has surprised me to find how usual it is—especially in what are considered the more sin-stained quarters of the towns—to have special respect paid to the garb, and it wakens an odd mixture of humility and pride. Again, it opens the way for many unexpected appeals for help, spiritual and material. * * * I love my work."

A recent pioneer to the mission field says: "I am to stay on here alone, and I can tell you it is 'some job.' There are thirty-nine girls, the youngest three years old, and wild is no name for it. * * * They are very selfish. Each one looks out for himself only, and 'please' and 'thank you' are two words not in their vocabulary. But they are nice children in spite of all, and how could you expect anything else when they are taken out of the homes of wild savages who have no education, and who are quiet and well behaved only because they are afraid of the police. The second generation of Christians are babies about one to three years old as yet."

May we ask for your interest in the future of our young school? Has not such an institution a special place in the world today? We believe it has. New and fair dreams of a Christian democracy are hovering in beauty above the ruins left by a war of greed, but don't we know—every last woman of us—that those fair dreams will prove to be heart-breaking mirages unless WE work them out through toil and prayer and consecration?

Yes, we know it, and because of this, in these crucial days when war work is slowing down, and women are either renouncing world service or seeking fresh channels for its expression, the Deaconess Training School urgently appeals to all women to consider the opportunities it offers for trained and effective service. Every qualified graduate is assured of some opening into a field of satisfying usefulness.

Our motto, "Not to be ministered unto, but to minister!" For information address the Head of St. Margaret's House, 2629 Haste Street, Berkeley, California.

Armenian, Syrian and Assyrian Relief.

In response to the unspeakable pathos of the suffering undergone by the people of Armenia, Syria and Assyria, two appeals have come to us and, with the hearty approval of the Bishop, we commend them to the attention of our people in the Diocese of California. The one is from the Northern California and Nevada Branch of the Armenian Committee and asks for the clergy to preach Sunday morning, January 12, 1919, on conditions in the Bible lands. The other is from our General Board of Religious Education asking for offerings from our Sunday Schools at Christmas time toward the relief funds. The outlook for better things through British and Allied conquests in those regions seems to bring into view the probability of a new order and stability.

Literature of the Day.

Young Men and Prayer. T. C. Richards. Pilgrim Press, 11 Beacon St., Boston. 60 cents.

A very small book but holding the essence of many larger ones. Words are not wasted but go to sharpen the points the pages bristle with. It is just what lads and young men need. There are words from great men, soldiers, authors and others, precept but example also, and at the end a few terse prayers for civil life and for the Front. They seem to be exactly what youths need in these urgent days and will surely be welcomed by any lad who is in the least degree awake to realize. Though it may seem not quite justifiable, it is said advisedly, that all through one is more than reminded of Donald Hankey, Student in Arms.

Stories and Story Telling in Moral and Religious Education. E. D. St. John, A. M. Pilgrim Press. 75 cents.

Poeta nascitur, etc., and the same is true of the Teller of stories. It is hard to believe that even a Professor of Pedagogy can shape out of raw material by elaborate lessoning a capable Teller, efficient to hold either children or young people with the spell that even one in the place of the unlearned can gain and hold attention. Personally one would rather not be compelled to listen to the trained teller. The intent of the book is good and many will be glad of its counsel, but there is too much of scientific pedagogy nowadays. Mother Goose and the all too delicious Fairy Stories would not have reached our ears if they had been shaped on scientific principles.

The Surprise Book. Patten Beard. Pilgrim Press, Boston. \$1.

The plan of the book is original and delightful. A little girl makes a scrap-book which is arranged with a pocket for each month of the year. Into the pocket, which is not to be opened until next the month arrives, is put an entertaining story, in which the element of timeliness appears. In February it is a Valentine story, July centers about the Fourth, October about Hallowe'en, etc.

The novelty of the idea and the excitement of anticipating each new story will be tolerably certain to kindle the curiosity latent in each daughter of Eve and carry it on to the end. But it is rather another question whether that curiosity would be content to wait for the monthly revelation.

The Religion of Israel. G. A. Barton, LL. D. Macmillans, New York. \$2.

Reading this book came back old far away memories of what were called Dissolving Views, pictures shown on a screen but not abruptly withdrawn—a sort of white mist crept over the scene and out of it slowly came fragments, vague, doubtful, fascinating as they gradually evolved into something else, either delightful or,

for variety's sake perhaps, repugnant. So with the "Religion of Israel." As one turns over its pages, many things we have been used to regard as facts, much that has been woven into the innermost of our minds, with multiform lessons arising out of them, are enveloped first of all with a shrouding mist that grows and grows till figures, events, are lost to vision, grouped as myths, conceptions of some gray fathers of the earlier dawn, but now under the tests of modern criticism dismissed to the nebulous shades where are neither voices nor language nor anything else to be regarded. For instance, the Abraham we know dissolves in Dr. Barton's mordant solution and another Abraham grows into being. "Documents afford conclusive proof that Abarama or Abraham was a personal name in Babylonia." Then we are told that a certain small farmer of this name "may have immigrated from Babylonia into Palestine," as the Biblical patriarch is said to have done. This is clearly attested in a contract quoted, with terms of land rental. Again "one cannot well refuse to believe that many of the stories connected with Abraham grew up in Palestine around certain shrines." Dr. Barton is well known as a very profound Semitic scholar, and it may be presumptuous to criticise the conclusions of one so learned. Yet even learning is not always convincing nor will its reasonings and deductions always commend themselves as even within the range of probabilities. One cannot now accept the iron-clad theory of Verbal Inspiration. Nor on the other hand is it possible to bow down at the knees of critics, who being a law unto themselves, seem to demand that Christian people shall read the Bible through their glasses and shred away all that they may define as superfluities or myths.

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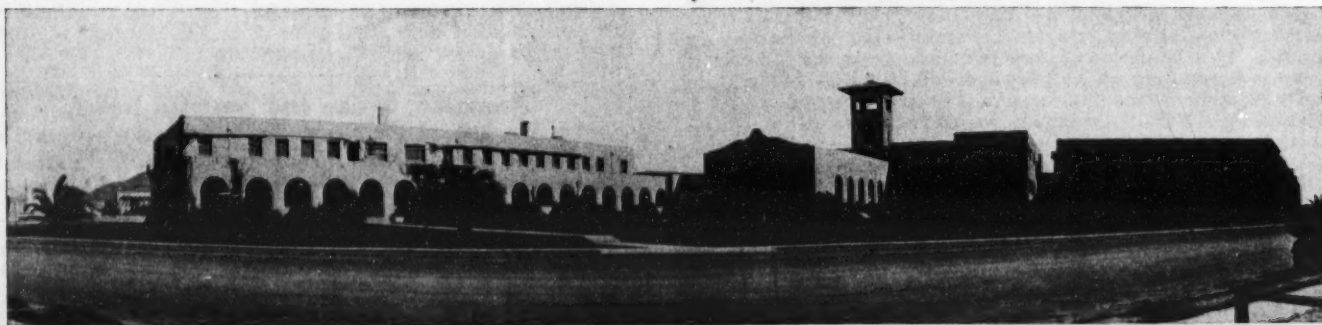
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